

## SPECIAL FEATURES OF THIS ISSUE:

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# THE FLAMING SWORD

January 25, 1901.

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In Editorial Perspective, Editorial Discus-  
sions, and Miscellany, World's  
News, etc.

**Prof. U. G. Morrow.**

Entered at Chicago Post Office  
as Second Class Matter.

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The Guiding Star Pub. House and The Koresan Unity have removed to  
ESTERO, LEE CO., FLA., from whence The Flaming Sword is now issued.



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Issued every Friday.  
\$1.00 per year, in advance.

The Leader of Scientific and Social Reform.  
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Published under the Auspices of . . . . . **KORESH, the Founder of the Koreshan System,**  
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**Terms.**—\$1.00 per year, in advance (otherwise \$1.25); 6 months, 50c.; 3 months, 25c. Foreign subscriptions, \$1.50 per year.

**Make all Money Orders, Drafts and Express Orders** payable to The Guiding Star Publishing House, Chicago, Ill.

**Address Business Letters** to the Guiding Star Publishing House, not to the Editors.

**The First Department of the SWORD** is the Publisher's domain, specifically, not the Editor's; and all communications concerning the First Department should be addressed, **KORESH, Flaming Sword, 314 W. Sixty-Third St., Chicago, Ill.**

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## A GLANCE AT KORESHANITY.

**KORESHAN UNIVERSOLOGY** is a complete system of the Science of the great Universe of life; and it involves the knowledge of the Creator and his creation. The name by which it is designated, in contradistinction to perverted Christianity, is **KORESHANITY**; and the new Religion must supplant Christianity, as Christianity supplanted Judaism. Koreshanity has come to fulfil the hope of the world in the liberation of humanity from the curse, in the establishment of the Kingdom of God in earth, the introduction of the New Era of Light and Life, of universal harmony and happiness.

What does Koreshanity teach? We present a brief summary of the System—a few cardinal points, which will serve to suggest the great scope of the System in its completeness. It is the antithesis of all modern theories, of all schools of thought. It is the climax of all mental progress, the ultimate and absolute truth of Being and Existence; it is the revelation of all mystery, the uncovering of the occult; the true explanation of all phenomena, the scientific interpretation of Nature and the Bible.

**COSMOGONY.**—The universe is a cell, a hollow globe, the physical body of which is the earth; the sun is at the center. We live on the inside of the cell; and the sun, moon, planets, and stars are all within the globe. The universe is eternal, a great battery, and perpetually renews itself through inherent functions, by virtue of which it involves and evolves itself.

**ALCHEMY.**—The Science of Alchemy is the Philosopher's Stone, the Key to the mystery of life. Chemistry is false; Alchemy is true! Matter and energy are interconvertible and interdependent; they are correlates; matter is destructible; the result of its transmutation is energy. Alchemy is the key to the analysis of the universe.

**THEOLOGY.**—God is personal and biune, with a trinity of specific attributes. God

in his perfection and power is the God-man or the man-God, the Seed of univesal perpetuity. Jesus the Christ was God Almighty; the Holy Spirit was the product of his transmutation, or the burning of his body.

**MESSIANIC LAW.**—The coming of the Messiah is as inevitable as the reproduction of the seed. The divine Seed was sown nineteen hundred years ago; the firstfruit is another Messianic personality. The Messiah is now in the world, declaring the scientific Gospel.

**REINCARNATION** is the central law of life—the law of the resurrection; reincarnation and resurrection are identical. Resurrection is reached through a succession of re-embodiments. One generation passes into another; the millions of humanity march down the stream of time together.

**THE SPIRITUAL WORLD.**—Heaven and hell are in humanity, and constitute the spiritual world; the spiritual domain is mental, and is in the natural humanity,—not in the sky.

**HUMAN DESTINY.**—Origin and destiny are one and the same. The origin of man is God, and God is man's destiny. God is the highest product of the universe, the apex of humanity. Absorption into Nirvana is entrance into eternal life—in the interior spheres of humanity, not in the sky or atmosphere.

**IMMORTALITY IN THE FLESH.**—Koreshanity declares and defines the laws of immortality, and its attainment in the natural world. The first step is recognition of the Messiah and the application of his truth. **KORESH** was the first in modern times to announce the possibility of overcoming death in the natural world, in the flesh.

**CELIBACY.**—The saving of human life consists in the conservation and appropriation of life in humanity. To become immortal, one must cease to propagate life on the plane of mortality. The standard of Koreshan purity is the virgin life of Jesus the Messiah. The Central Order of the Koreshan Unity is Celibate and Communistic. Celibacy obtains in the central nucleus, never in the world at large.

**PSYCHOLOGY.**—Koreshanity points to the basis of all psychic phenomena—the

human brain. It explains the phenomena of spiritism, mental healing, etc., and teaches the science of the relation of mind and matter.

**THE BIBLE.**—The Bible is the best written expression of the divine Mind; it is written in the language of universal symbolism, and must be scientifically interpreted. Koreshanity demonstrates the truth and scientific accuracy of the Scriptures, and proves its astronomy, alchemy, theology, ethnology, etc. There is no conflict between the Bible and genuine Science; the Bible and the natural universe must agree in their expression of the divine Mind.

**COMMUNISM.**—Koreshanity advocates communism, not only of the goods of life, but of life itself. It has not only the scientific theory of communism, but is practically communistic in the relations and affairs of its own people. In this it corresponds to the primitive Christian church, where all things were held in common. The bond of the true communism is the true religion, and the central personality of the divine communism is the Messiah.

**KORESHAN SOCIALISM.**—Our Social System is patterned after the form of the natural cosmos; that form is the natural expression of the laws of order. We demonstrate the fallacy of competition; advocate the destruction of the money-power; the control of the products of industry by the government, and the equitable distribution of the goods of life. Koreshanity will abolish wage slavery, and make it impossible for men to accumulate wealth and impoverish the people.

**CHURCH AND STATE.**—The true form of government is the divine Imperialism, the unity of church and state; such will be the Kingdom of God in earth. The Koreshan Government is the unity of the empire and the republic, involving the principles of all present forms of government, which are but fragments of the perfect system which existed in ancient times—in the Golden Age of the past. The government of the universe is imperialistic; and humanity will constitute a unit only when every class is emplaced at rest and liberty as are the strata, stars, and spheres of the physical cosmos.



# The Flaming Sword

*"And He placed at the East of the garden of Eden cherubim and a Flaming Sword, which turned every way to keep the Way of the Tree of Life."*

Vol. xv. No. 10.

CHICAGO, ILL., JANUARY 25, 1901. A. K. 61.

Whole No. 425

## Relation of Society to Government.

The Gulf Between Conceptions of Idealists and States of Human Development; Co-ordinate Factors of Right and Obligation; Government Leadership and Social Service.

THE FORMULA FOR SOCIETAL ORGANIZATION must rest for its basis upon a few well-defined and simple propositions. Government so called implies, first, the want of a knowledge of the principles of integralism; second, a lack of that essential discipline by which the economics of integralism are maintained and perpetuated; and third, disobedience to the natural and spiritual laws in which integralism inherently exists. By law, we do not mean statutory enactments of men, but the principles by which the economy of the universe is regulated, and by which man (so far as he has developed to the microcosmic completion or wholeness of the macrocosm) exists as to his structural organism, and by which he squares his interior and exterior life.

The law of social order has jurisdiction only where societal grouping is evolved and pivoted or polarized, each group upon its own center, and all subsidiary centers upon the integral one. We find the diversified membership of society of every grade from the lowest to the highest conditions yet attained to, but we see no single member of society as having yet attained to the true condition of absolute self-regulation. The ideal social order is the regulation of the individual by his own inherent tendencies and determination, in which he is in the perfect freedom of his own rights without trespassing upon the rights of others—which condition constitutes just one half of the groundwork of integralism. This is the side of justice. Incorporated with this

is the actuation and performance of uses toward others, from pure love of uses to the individual and society as primarily and dominantly the motive impulse of integral perpetuity.

What society ought to be and will be is one thing; and the material out of which society is to be formulated is another. The failure of idealists to arrange into order and practical reality their various schemes for the general improvement of society, is mainly due to the fact that the conditions of society and the determinations of the individual and the mass are not grown to the conception of the idealist, and he (the idealist) cannot conceive of the essential and preliminary steps to be taken to insure the working of his schemes. Arbitrary government constitutes no part of that economy which involves or incorporates the perfect regulation of society solely, and which the idealist perceives (or thinks he does) to constitute the perfectly inaugurated system.

While the permanency of the true order of social existence must not depend upon arbitrary enactment and enforcement, the essential steps toward such a goal must be through a systematic discipline arbitrarily enforced. This is because the law of compulsion must obtain as one factor in the economy of development. The push and the pull principles, artificially applied, must operate to insure the enforcement of conditions and states which are essential to the perfection of



society, which could not otherwise obtain. By this we mean the compulsory enforcement of obligation, so long as the true spirit of obligation does not inhere and actuate the individual and society. The true social order, when it obtains, is a state of absolute liberty and freedom; but this latitudinarianism cannot exist except with perfect states of development. Hence that final condition of society to be regulated by the individual capacity of self-control, will not be subject to extrinsic compulsory statutes. The new order will obtain when men are a law unto themselves; when the law of God is written upon the heart; when every man becomes a king and a priest unto God—God being in the selfhood of every man. It must be when we shall not say, every man to his neighbor, know the Lord, for at that time every man shall know the Lord, even from the least to the greatest.

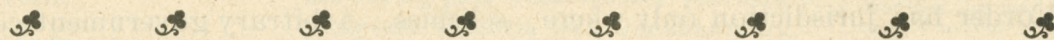
There are comparatively few men so morally depraved that there is not somewhat of a struggle between the aspirations of the mind and the weaknesses and determinations of the flesh; comparatively few men who would not aid to arbitrarily enforce their own obligations to do right, even against the inclinations of the flesh to lead them into wrong. If this were not true, no government could stand for an hour. Social organization, founded exclusively upon the rights of the individual and the mass, would be no more integral than government founded upon the same conception. Right on the one hand and obligation on the other are coördinate factors; and where the conditions or degrees of development are so imperfectly progressed as to preclude the inherent actuation of just obligation, such obligation must be enforced. Such enforcement would not curtail the rights of any, because a man has no right to abrogate or nullify his obligation to the individual and to society.

Government depends upon leadership; social order depends upon genuine service, not leadership. Official capacity is a function of government, and those exercising official function are the rulers of the people. In the

perfect social order there is no rulership, but merely the capacity and power to exercise self-control. The government of the United States was founded upon the idea that man was entitled and capacitated to govern himself. It was the outgrowth of the conviction that all men are born free and equal. This, however, proved to be an ideal conception to which those who framed the government were not ripened, and is illusory so far as its practical workings are concerned; for incorporated in the very framework of the system was the principle of disfranchisement and slavery.

The Constitution of the United States was in contradiction to, and in violation of the principles upon which the government was founded. Not only were millions of free-born people, according to a declaration of principles, held in bondage, but one half of the white citizens of America were denied the right of franchise. In the very face of all this we, as American citizens, had the shameless audacity to boast before the world that Columbia was the home of the free.

Society always does and always will conform, in its inaugurations, to the states of human progression and retrogression;—the status of moral obligation constituting the actuating and binding force of the body politic. The nihilist or anarchist—while maintaining the principle of self-government, or the right to self-control of every individual, disclaiming the right of one class to exercise authority over another, and advocating the theory of universal liberty or individualism—forgets that in attempting to enforce his principles he resorts to compulsory measures as absolutely arbitrary as any of the compulsory statutory enactments and enforcements of mankind. It resolves itself simply to the question, How shall men be forced into the perfect social state? That some kind of force is demanded, is demonstrated even by the adopted measures of the anarchists themselves. In the United States we have the groundwork for the inauguration and institution of that very kind of social existence which constitutes the ideal perfection of the most radical dreamer of social beatitudes.



The old heavens and the old earth are to pass away, and there will be new heavens and a new earth wherein dwells righteousness. Reference is not made to the physical earth or heaven. In a special sense, the passage refers to the will (the earth) and the understanding (the intellect). The will and the intellect will be changed, and the man becomes a new man (eternal) in Christ the Lord. In a general sense, the old heavens and the old earth apply to the old or existing order of things, especially the old church and its appurtenances, which, as it exists at present, is a mixture of the primitive church with paganism, the adulteration of good and truth, by which truths (the old heavens) have be-

come fables, and the goods (the old earth) have become evils. These will be done away in the new Church.

When the Messenger appears, then is the time to prepare the minds of the people; he comes for that purpose. The doctrine of the literal Word must be communicated to the people. Their ripeness is their preparation to receive the truth concerning what they shall do to resurrect the body, or put on the flesh of Christ. They will be ready to accept the doctrine of the resurrection of the dead when it is presented to them, because of their acceptance of the seed that was planted in them by the operation of the Holy Ghost, at the beginning of the Christian dispensation.



## The Guiding Star of Destiny.

**H**UMANITY HAS never had a true conception of its origin or destiny, only when the consummation of epochs has caused an awakening of the very depths of the human soul in which have been buried its God-descended principles and attributes, once in man the image and likeness of God, or when, at stated intervals of solitary embodiment, the Godhead has peered through the crust of human darkness like a transient star, sometimes shining through the night with surpassing brilliancy.

The distinction between the ascending and descending man cannot be made too conspicuous. All men are not looking toward the Holy Temple. The two ways—the upward and the downward, are unmistakably present; and though men may prate of a universal brotherhood, those who are apparently the most vehement and vociferous in their propaganda of such a brotherhood would find, upon a rigid analysis of their motives and loves to men, but little to encourage even themselves in the hope of a speedy transformation of the degraded in man, to the divine that can only come to those who are on the truly ascending scale. That man or woman only can arise, who can be induced to see in the Lord Jesus not only the likeness and the fulness of the Godhead, but the firstfruits of the new race to be born of him through the operation of the Holy Spirit.

How few there are as yet who can see in the Lord the man-God, the God-man; how few of those who profess to worship the Christ as God, believe that he is truly Jehovah God, once incarnate in his own human flesh—a flesh as distinct from the gross flesh of the human race as heaven is distinct from hell. But Christ, the man, was Jehovah God; God in his fulness, in his holiness, in his power. Are we to be like Him? Who believes, of the modern Christian world, that the regenerated are to be like the Son of God? Who dares entertain this hope, and entertaining it, enter into the inheritance by keeping the law as the Christ obeyed it? Awake! blinded and benighted humanity, to a realization of the truth that some are to arise to an inheritance with God, while many will arise to the intensity of contempt!

A true conception of Godliness is a true comprehension of the character of the Lord Jesus; and such an understanding is also a knowledge of what we shall be when he appears. We who know the law will keep it for His name's sake; named in us for God's glory—our glory. Hasten thy kingdom, Lord, and gather out all that offends! Cause thy humanity to separate itself and awake to the consciousness of the resurrection, the final and full reincarnation, evermore the blessed of the Lord and inheritors of his kingdom!

## Vicissitudes of the American Commonwealth.

The Ship of State in Calm and Storm; Development and Destiny of the Great West; the Koreshan Declaration of Interdependence.

LUCIE PAGE BORDEN.

**T**HE AMERICAN COMMONWEALTH has passed through change after change, but with the dawn of the Koreshan age it is about to enter upon the most glorious period of its history.

The Puritan and Colonial periods represent the embryonic stage of national life, corresponding to the formation of the child as a structured organism. The great vital centers developed first. The original thirteen states may be compared to the heart of the nation, first visible in rudimentary form as a growing tract of nucleated cells.

The Revolutionary war was the parent's hour of travail in birth. The child was ready to break the cord that bound it to the mother country from which it had thus far received its nutriment; it was ready to breathe, and when the Declaration of Independence was signed it began to live as a new being. On the second day of July 1776, the Continental Congress resolved: "That these United States are and of right ought to be, free and independent states; and that they are absolved from all allegiance to the British Crown, and

that political connection between them and the state of Great Britain is, and ought to be totally dissolved." But the infant was too weak to maintain itself alone and throw off all at once the maternal arms, which in this case were not the arms of maternal tenderness but of harshness and oppression. The war lasted five years longer before Cornwallis surrendered in 1781, while the Constitution was not framed until May 1787.

The war of 1812 was another attack from the hostile parent. The civil war which began with the bombardment of Ft. Sumter in 1861, came upon the nation as a terrible retribution for endorsing slavery in violation of its own principles of justice and liberty as set forth in its Constitution, the bond of organic unity which has enabled it to stand together. Without shedding of blood there is no remission of sins.

Scarce recovered from this crisis, the country has gone on sinning until it has become the antithet of its name. The faults of youth have been followed by the graver mistakes of later years. It is a type of modern marriage—the pseudo united state—which is one of



wrangling and contention, where the "holy bonds of matrimony figure as the iron chain that fastens two unwilling prisoners compelled to labor side by side. How they turn from each other in weariness and loathing, disgust growing into hate as they tug at the heavy fetters! There is no unity of purpose, no concord of will and understanding, which is the source of all harmony in the universe.

The love of money or the violation of the two commercial principles of justice and chastity, have introduced all manner of dissensions into the commonwealth. It is hardly necessary to specify the nature of these dissensions. Are they not on every lip? Is not the nation divided upon every vital issue? It is safe to predict that it will snap the bond of unity and enter into a state of complete divorce through the consummating struggle between labor and capital. But its name, its motto, and its ruling constellation are all prophetic; they point toward transformation in the future.

Everything that exists from God himself to the lowest specimens of humanity, from the physical universe as an entirety to the smallest atom in its bounds, reaches its perfection in the united state—which is that of biunity. This is the interblending of the masculine and feminine principles in one form. It is the state of concord, which is the balance between love and wisdom. In a corresponding manner all that exists must pass through a periodical fall into the divided state, where the two sex principles are manifest in separate forms. God himself is no exception to the inexorable law. He descends into hell, which is the state of discord where the desires war against the judgment.

Now in the iron age the divided state prevails, but the bridal moment is approaching when the marriage of the earth and skies will be consummated. When God ascends into heaven at the end of the long cycle, he re-enters the relation of biunity. This is the signal for man and the cosmos to enter into the same happiness.

The time is drawing near when the name of this country will cease to be a mockery and become a beautiful reality. Then the prophecy of Hebrew bards who chanted strains of hope in the darkest hours of Jewish history will be fulfilled. This land is to be married anew, and her name will be called Beulah land. The reproach of her divorce will be taken away. Through the union of Imperialism and Republicanism America will enter into the true united state. The intellectual principle, which is represented by the former, will direct the desires of the people in wisdom. The people who have been in discord or without heart will be given a new heart to love and seek for righteousness.

The biunity manifest in the head of the new Imperial system will be typified by a political biunity. This relation is closer, purer, more harmonious than any that is known. Ever since Jesus breathed his spirit into the

early church, its condition has been sadly expressive of the words of Paul: "When I would do good evil is present with me." The light of understanding strives with the darkness of the natural mind, just as the moon's pale light strives with the blackness of midnight. When the lunar system is conjoined to the solar, there will be no more night in the equatorial regions of the physical world. When the redemption of the mortal body is accomplished and man is conjoined to woman he will be an integer—spirit, soul, and body full of light.

The American Commonwealth will conform to the analogy. Its hopes are broad, its destiny is glorious. The Declaration of Independence by which it was born into the divided state, was followed by the constitutional bond by which it entered into a mere semblance of unity. By a declaration of Interdependence which is concord, it will be reborn and its Renaissance will usher in an age of joy and splendor.

The stormy vicissitudes through which America has passed afford no subject for mournful regret when they are considered as preparatory to the institution of a perfect form of government in earth. The crises of history are painful to undergo, but they may be endured with fortitude in view of the consummation of all history in six thousand years of blessedness. National character like individual character is perfected through suffering. The law of suffering seems so cruel that the atheists make it their favorite argument against the existence of any personal God. The idea of an omnipotent ruler free to exercise his voluntary activities, yet who does not abolish pain, is illogical. The subject appears in a new light when it is known that God is bound by law, that he, too, must suffer, not once nor twice, but through recurrent experiences of sorrow.

Thus God and man are drawn together. No man comes into touch with his fellows until he begins to share in their grief, and no man comes into touch with Divinity until he begins to understand and share in the sorrows of the Son of man, which are proportionately greater as the higher plane exceeds the lower in grandeur. It is no light nor easy thing to aspire to that divine unity which constitutes the very Throne and Altar of the universe.

Something more than experience of pain is comprehended in the term suffering. It means not only to bear, but to *bear under*,—to carry the load and support its weight, not to sink under the burden. This is possible by looking forward to the end which the pain sub-serves; by dwelling upon the uses of discipline and the perfection toward which it points. So may those who watch the ominous signs that point toward a crisis more terrible than America has yet known, look beyond the coming struggle to the vision of a glorified nation and a purified people; so may they rejoice in hope of the time when God himself shall be with them, and shall be their God.



Jesus was a revolutionist of the most radical type;

a socialist of the most advanced order, approved of God.



## Progress of Deity in Humanity.

From the Tents of Shem to the Magnificent Temple of the Perfect Man; His Corrupt Pediment of Past Dispensations and the Divine Flesh of Immortals.

AMANDA T. POTTER.

THE GOD-MAN flourishes in some degree continuously. In some epochs he may be cruel and gross; often he is so, but far within his interior, nurtured by his transmuted coarseness—the essences of corruptibility metamorphosed to incorruptibility—the light of divine wisdom glows more pure than the lily feeding its life from the unspeakable foulness of its sodden pediment.

These lesser degrees of the God-man, these tents and tabernacles in which God dwells while the perfect house (the perfect flesh) is in preparation, and in which he is inhemmed and impeded even as one imprisoned in his own dwelling, may be likened to a befouled lamp chimney in which scintillates an untarnished flame, whose rays scarce may struggle through.

Divine wisdom (God), the correspondence of such flame, was ensconced in Saul, the first king of the Jews. Saul corrupted himself to such extent that Nathan was commanded to anoint David to the kingship, which, being done, Jonathan—in recognition of the high estate of the late shepherd boy—addressed him as Lord God of Israel. The Spirit had departed from Saul; the Spirit had lighted upon David. Jonathan was not courting death, either for himself or for David. He knew the price of that speech should it come to the ears of his derelict father; and few Bible scenes present a more familiar aspect, or build for themselves a more understandable portent than that in which Jonathan invited David to the field,—beyond the ear of possible unfriendliness,—and there, in the words (Lord God of Israel) whose wealth of significance stands unsurpassed, poured out that love which “was wonderful, passing the love of women.”

In order to preserve the garden of God's planting—the Jewish nation, from extermination by aliens, David must needs be a great warrior. His uses constituted him a man of blood, which terms were the finger-board of his altitude as he strained up the heights toward Godhood. His interior consciousness was Deity, but his exterior consciousness lacked the purity which would have enabled God to penetrate it. Nathan the prophet possessed the characteristics which made him the acceptable mouthpiece; and in obedience to the Almighty's behest, he informed the king that he might not build God's house.

David was gathered to his fathers. King after king succeeded him; and wherever in the Jewish Record we read that such royal potentate was anointed, we discern the setting up of a new tabernacle for the indwell-

ing of Divine Wisdom. As the sun rays its light into countless stars at the same time, so this divine Spirit was intromitted to various Jewish lines, notably the kingly, priestly, prophetic, and that line which, beginning with Abraham, culminated in the Lord Jesus: “For the Lord sent a word into Jacob, and it hath lighted upon Israel.”

By terminal transformation the divine wisdom produced its correlate and coördinate, the divine love in externals, the incorruptible body of our Lord. In this holy or whole body, the ultimate expression of Deity, God was in his fulness, in his holiness (wholeness), and in his power. Again is evidenced the law of terminal transformation: The holy body, the divine love, was metamorphosed to divine wisdom. Through the translation it found lodgment in the race as tabernacles. The spirit thus generally diffused was the descending quality. The ascending degree continued to dwell successively in the persons of the primitive church until it paganized; then it followed down the line of the popes until the dogma of infallibility completed the profanation of its habitation, when it made abode in the personality prepared of the ages. As time rolls on it will transform this personality to the external manifestation of the divine love; that is, perfection will appear in the flesh which will embody love in the celestial degree, charity in the spiritual degree, and good in the natural degree.

This metamorphosis, the result of the application of truth to life (which results in life of purity and plenteousness), this transformation of the revealed “man of sin,” will be followed by another terminal transformation: The body of the Messenger, converted to wisdom in the celestial, faith in the spiritual, and truth in the natural degree, shall vivify the body of Joseph—the body he was to bring to the birth, for “the birth-right was Joseph's.” The weight and worth of this final baptism, this latter rain before the harvest falls due, is better conveyed in the words of him who will bestow it:

“The coming of the Son of man in the clouds of heaven, is the manifestation of the harvest after the baptism; it is the fruit of the Tree of Life, the Sons of God who come forth by reincarnation as the product of the planting of Christ the Lord. The seed was sown in the beginning of the age, and the fruit will come in the end of the age; but before the fruit can set, the anther, by its pollen, must vivify again the ovary of the plant.”

The relation of the new heavens to the new earth must be such that a reciprocal influx and efflux shall conjoin them into one. How important, then, that a competent Head be manifest and cognized,—even the

Father in his humanity,—to so move upon the angels of the churches that the new body be submitted to order, corresponding to the order of the heavens, that conjunction may obtain.



# Obliteration of the Dead Line.

PROF. O. F. L'AMOREAUX, A. M., PH. D.

TWO GREAT RAILROAD COMPANIES have determined that they will hereafter not give employment to any new man over thirty-five years of age. If this comes to be the common practice of the employers of labor, the man who has the misfortune to serve a business concern that breaks up, as many thousands do every year, will find himself in the vigor of his days, —when his power to labor is unabated,—knocked out in the race for bread, with nothing to do but lie down and die.

Time was, when the experience of age counted for something; but that time, if not passed, is passing. Man no longer has claims upon his fellows to help bear his infirmities when they come crowding upon him; but while he is yet in his vigor, lest infirmities should overtake him, he is cast aside as no longer of any use. The whole idea of human brotherhood is discarded, that a few may coin a little more money out of human blood and muscle.

The result of the growing disregard of age is often seen in our crowded cars, where gray hairs have to endure the discomfort of standing while boys and girls occupy comfortable seats. We have well nigh reached, as a people, the disregard of the aged manifested by the Athenians, when an old man of their own people, without having a seat offered him, passed through the crowded amphitheater to a remote corner where sat the ambassadors of the Spartans, who arose, and standing received him to a seat, whereupon the Athenians cheered them. The Spartans said the Athenians knew what was right, but had not the heart to do it.

Among those polite Spartans, the aged were the chosen teachers of the young; but now, the teacher or preacher who is starting on the downhill side of life, finds that experience and wisdom are commodities which have lost their value, or have little or none in the market; and they are in about as much temptation to conceal their years as the maiden of uncertain age. While their hairs are innocent of any suspicion of gray, they are fast approaching the "dead line." The amount of wisdom necessary to pile up dollars—and that is what is most needed now—is small; hence age is at a discount, and not in demand.

In every land, greed for gold has robbed millions of their birthright, mostly before they were born, and turned them into hopeless tramps, and then treated them as criminals for being such; all that the few may pile up colossal fortunes, or wallow in shameless luxury and the vices which it brings. And in spite of our very eyes and ears, they would have us believe that all this is the allotment of providence, or the result of incapacity or laziness.

We are asked to believe that such a state of society is a splendid Christian civilization, and not what it really is—a relapse from that happy condition into a worse than pagan barbarism. Jesus said, "I am come that they might have life." "I am the bread of life." The object of His coming was to abolish the "dead line," not in some future, imaginary spiritual world, but here in earth. Will He accomplish it? In His own time, which is near at hand, he will certainly obliterate the "dead line"!

## In the Editorial Perspective.

THE EDITOR.

QUEEN VICTORIA, after a reign of nearly sixty-four years over the British empire, leaves her throne and crown, and passes into the beyond; and the world mourns with England. The Victorian era is made notable by the fact that it is the longest in the history of the empire, exceeding that of George III by more than three years. She was a prominent figure in the nineteenth century history of the nations—the mother of a great royal tree, the queen of Great Britain and Ireland, and empress of India; she was the fifth queen regnant on the British throne. Her family of direct descendants—a line of three generations from the maternal head—is represented in the royalty of Germany, Russia, Greece, and Roumania; her royal blood constitutes the tie that binds together the greatest powers of Europe. From youth to old age, Queen Victoria has possessed the English scepter, crown, and throne; she ruled contemporaneously with three Czars of Russia; five rulers of Germany; one king, one emperor, and two republics of France, with six presidents; five Roman potentates, and seventeen presidents of the United States. During her long reign, England has risen to the climax of power and prosperity; but she lived to witness evidences of its decline. These evidences, together with the great famine in India and the tragedies of the

Transvaal war, have perhaps been sufficient to crush a heart of sympathy and hasten the end of her career. Though hedged about by many limitations, which the conduct of the British government imposes on its monarchs, she exerted a powerful influence in the affairs of government. She was necessarily swayed by the tide of public sentiment, royal influence, and the power of her advisors, but she always opposed war. On the whole, Her Majesty was a magnificent example of what woman is susceptible of achieving. England's love for its queen was marked and almost unparalleled. Through her as a representative, woman has reached the highest position of honor and power among the nations of the nineteenth century; but as yet the world's women can only rejoice in the glory of their representative, not in their own freedom. The English queen has at least taught the masculine half of humanity a lesson and demonstrated to woman a principle, the application of which will be vividly recalled in the crowning of the greater Empress of a greater Empire! The demise of Queen Victoria has a profound significance in relation to the closing scenes of the old dispensation, which the world cannot now recognize nor comprehend; but it means much to the British empire and the world at large. The English crown descends we fear, up-



on a less worthy head—Prince Albert, who will reign under the title of Edward VII; an invalid by reason of long years of dissipation. As he mounts the throne late in life, England fears the consequences of his evident weakness of character; his may be one of the heads upon which retribution for wrongs committed through the despotism of the perverted imperialism of greed may fall in the coming inevitable catastrophe of nations. The unity of the British empire will not long survive the queen of the hive, for the world-wide revolution is at hand, and the coming of the new order, the great Empire of the West which will ultimately control the world, will not be long delayed!

Prof. Herron is conducting a campaign of socialism in Chicago, and thousands flock to hear him because he strikes a popular chord of socialist sympathy. He is bold in his denunciations of modern Christianity; he asserts that "the commonly accepted form of Christianity is not fit to offer to an honest man seeking for truth." But he advocates "applied Christianity;" he would continue the *same old name*, but would rejoice to see that for which the name has stood for centuries, destroyed. The subject of a recent lecture was "The recovery of Jesus from Christianity," from which we may conclude either that Jesus is helpless to rescue himself from the corruptions of Christendom, or that He has some special motive and purpose in delegating such a work to Prof. Herron. What Jesus amounts to, in his conception, when rescued from Christianity, is summed up in the following antisciptural statement: "If I have stripped Jesus of his theological attributes, of an unreal and immortal perfection, of power to save with a fictitious and destructive salvation, I have brought him to his own in the human life which begot him, and whose divinity he manifests. I have put him in that lead of human affairs from which an infidel church withholds him, and where a tender chivalry of strong devotion will crown him, with a glory and honor that no official religion has ever given him. I have enshrined him in the faith that is to make free and universal society, and enthroned him in the heart of the history that moves our human life toward the certain victory of the will of love." What a weak and helpless thing Jesus must be if he can be thrown around like a puppet; or, what a *powerful god* Prof. Herron must be if he can enthrone the Son of God when he wills, to suit the taste of the socialists of the twentieth century! The new self-appointed apostle of socialism proposes to do wonders without "authority." Jesus did his best, and his religion is not now universal; but a man who now claims that authority is the tomb of truth, and who must necessarily speak as the scribes, talks of a universal religion, and proceeds to found it; but he has not the boldness to impart his own name to the system he advocates!

A book, discussing the Negro problem, has been published by a Southern man—a book which exerts the pernicious influence of a pronounced and dangerous fallacy. The conclusions of its author are summed up in the title: "The Negro a Beast." He assumes that the Negro does not belong to the human race, but exclusively to the animal kingdom. The author belongs to the orthodox school of interpretation of the Bible. Beginning with the foolish conception that at some time in the past there were but two white people in the earth, he fails to find in the Bible any record of the origin of the Negro in the line of descent from the first pair, who were made in the image and likeness of God. But was Adam a white man? The meaning of his name is "red earth." If the original Adamic race was comprised of red men, the same argument employed to prove that the Negro is a beast, would place the white, brown, and yellow races in the same category. It is surprising how much ignorance of the science of ethnology can be compressed into a book of 400 pages! A pure white ethno-

logical ray from the anthropotic Sun is just as susceptible of being decomposed into seven primary elements, as the white ray of the physical sun is susceptible of being decomposed into seven primary colors. While there are other things that distinguish the races than color, the mere presence of dark pigment under the epidermis does not exclude a man from the human race. There never was a time when the Negro race did not exist. In every great cycle of time the Negro race supplies the basic substances for the production of a new race, whose life filters through all peoples in the course of ages. The Negro has his place by nature in the economy of human progress; and through racial amalgamation he becomes an important factor in the life of the new age.

The editor of *Lucifer* makes a plea for reciprocity—exchange of ideas, courtesies, suggestions, etc., between the advocates of the Koreshan system and himself. Thanks for the suggestion; but we cannot conceive of the possibility of Science and agnosticism getting along together very well on any basis, unless the agnostic submits himself to the only kind of reciprocity which truth knows—teaching for obedience. *Lucifer* may desire to know the truth concerning the things of life; but sometimes its editor makes an accidental slip of the pen, which either belies him or tells the truth. Just how nearly he may come to lining up with the Koreshan plumb-line, may be seen from the following: "Whether the Copernican system taught by our fathers and mothers is to be superseded by the 'hollow world' theory—though interesting as a cosmical study—is a matter of small importance when compared with the theologic and ethical aspects of the problem. If with the Cellular Cosmogony we must be chained to the chariot wheels of the Jehovah God of Abraham—'father of the faithful,' who is claimed by Koresh to be his own 'archetype'—and with CYRUS R. TEED for captain-general, then some of us prefer to take to the woods of 'infidel' agnosticism and of equal rights for all, and fight it out on that line though it takes all the summers and all the winters of this mortal life." It is obvious that Universology would be of no use to a man whose determinations are to utterly disregard all logical conclusions from the basis of the demonstrated laws of cellular life. Woman, whom *Lucifer* presumes to teach how to be free, may here observe the expressed purpose of its editor to continue a line of unscientific reform, even in the beginning of the twentieth century!

There are minds which conceive the idea that unity would obtain throughout the world if the barriers between the religious sects, between nations of people, and between races of men were removed. Such an idea presupposes that the barriers are artificial, and that without them the elements would unite without transformation! We have heard that the coming universal religion is that form of belief on which all present religious systems could stand—a mere statement of belief which would embrace that which is common in all great religions, omitting that which would antagonize any one of them. In other words, that men whose ideas are now in conflict, and whose opinions they dare not promulgate as the absolute truth, may found and formulate the universal religion. Such a system would doubtless be a gigantic religious syndicate which would control in the promulgation of a system of ideas; but in its character it would not differ much from the trusts which seek to control the products of industry. It would be but a filmy, flimsy fallacy which would not stand the tests of time—an artificial thing without life, because constructed of the effete thought of the ages of declension. The true religion that will ultimately prevail universally, must spring from the great central line of life itself; it must retie man by nature to the primary Cause of all things



and its highest orders must contain the very mind and life of Deity itself. It must be the supreme power over the State and all its departments in the conduct of human affairs. Religion, like art, must be true to life, else it does not speak the language of Nature, the language of Deity.

While the newspapers delight to publish sensational news of the modern world, it must be galling to the clergymen to be constantly reminded of the tragedies of the times! It is claimed that the world is growing better; and that the civilizing influence of modern Christianity is exalting the nations. But statistics, the news of the press, and the facts of every-day observation demonstrate that at least a growing element in the West is lapsing into barbarism. Count the number of Negroes lynched, tortured, and burned at the stake—roasted alive—during the past five years, and compare these horrors with the horrors of the Inquisition, and ask whether this kind of savagery is not in keeping with the common Christian conception of the vengeance of God upon the unfortunates of hell! Barbarism in the South finds its counterpart in the West. The sensation of the Colorado tragedy scarcely dies out, when a Negro is burned at the stake in Kansas. A Negro accused of crime but not proven guilty—even released from the penitentiary because he could not be legally detained, becomes a victim of a frenzied, savage mob, and perishes while thousands cheer the flames and rejoice to see him suffer. A sham protest is offered by the State authorities in the shape of an insignificant reward of \$500 for apprehension of the leaders of the mob!

Steam and electricity have transformed continents, and placed the power of wealth in the hands of the few; they have brought the gigantic, the colossal, and the magnificent, which the people may admire but not possess. Modern practical science and its inventions have added to the burden of the masses. They are said to be labor-saving, but they are money-making; they have increased the power of oppression. The industrial magnates control, in an orderly manner, more men than all the generals of the world's armies; and the power of capital exceeds the power of the rulers of nations—and that power is more disastrous to the interests of the people than all the despotism of monarchs combined. The world's pernicious imperialism is manifested in the lines of industry and commerce, in lines of competition; kings and presidents, as well as the people, are subjects of the tyranny of the world's false economy. Modern science has done wonders for the men who have appropriated its every invention and discovered force. The spirit which inspires the scientific world is as false as the economy it produces is perverted.

Geometry is the mathematics of form, and its relations and functions; all the principles of form are involved in the true system of mathematics. Whatever is possible to exist, to be accomplished in the world of life, may be mathematically expressed. If in Nature the circle is squared and the sphere incubed—if life may be involved and evolved, the circle may be squared geometrically and mathematically; the surfaces may be drawn and the areas computed accurately. The fact that mathematicians cannot today determine the true relation between the diameter and the circumference of a circle, and cannot calculate the exact area of a circle, is a demonstration that there is something wrong with the present system of mathematics. Modern mathematicians say that the quadrature of the circle is an unsolvable problem. Ignorance always balks in the face of great questions, and fails where the Man of knowledge succeeds.

The central idea of Koreshan Universology is the humanity of God. This is not the growing modern idea that the present

humanity is divine; but that the manifestation of God in perfection and omnipotence is in personality. The science of creation and human progress is in the conception that the Creator is the highest heavens infolded, the world involved and expressed in the immortal Man in the natural world. The secret of life is in the seed; and the secret of creation and perpetuity of the universe is in the manifestation of the God-man, the great Jehovah—Deity in his own nature and flesh in the tangible world. The Creator is to humanity what the sun is to the physical cosmos. God in his power is not merely spirit; a seed could produce nothing if it were spirit alone. Cause is at the *nexus* of spirit and matter, or at the point of conjunction between the two.

Chicago aspires to become a beautiful city, a city of municipal art, of culture, and of science. At present it is not beautiful, but it is a city in existence, developed in the mad rush for wealth; and its great buildings are temples dedicated to the money god, the devotees of which have no common interest. In the great struggle for millions, there is no time nor room for culture; there is chaos instead of order; there is ignorance instead of science; there is the crude instead of the refined. Modern cities have developed in a disorderly way; there has been no foresight, as manifest in the constant tearing up of the streets for additional improvements, underground wires, tunnels, and trains. There will be no cities of real beauty and order until the competitive system is abolished, and plans adopted which will provide for all future contingencies.

An astronomer remarks that "Nature jealously keeps her secrets, even from her most devoted children. It is in the unguarded moments that she is surprised, and a new light is thrown upon the world." From this, we should suppose that if the mysteries of Nature are ever known, she must become so careless and reckless as to "let the cat out of the bag" without her knowledge. Somehow, it occurs to us that Nature is true to herself and to humanity—sufficiently wide awake to know the man whom she can implicitly trust with the revelation of her mysteries. But the astronomer is so accustomed to guessing without Nature's corroboration and authority, that in unguarded moments he reveals the fact that he feels he is but a scientific burglar, and acknowledges his guilt!

The city of Chicago contains 6,371 licensed saloons, from which the city derives about one third of its revenue—the departments of public works, police, fire, and electric lighting, with direct taxation, make up the remainder. Allowing each saloon to occupy twenty-five feet of space front, they would line both sides of a street fifteen miles long; and the beer-barrels, (nearly 2,000,000 in number), containing one year's supply of beer for the citizens of Chicago, would, if placed end to end, reach from the Garden City to New York! How great a business is that of supplying stimulants to the people of one city, to make up for depleted life forces wantonly wasted through the dissipations of sensualism!

The election of such men as Quay and Clark to the Senate, through political intrigue and the power of money, is an argument against the present method of making senators. As a remedy for the evils which follow the placing of men in office by majority vote of State legislators, direct vote of the people is proposed. If the people never erred in their judgment of selecting their "representatives," this would be the best course to pursue; but so long as the people are susceptible of being gulled by political demagogues, unprincipled politicians will continue to be elected to *misrepresent* the interests of the people, and to make fortunes for themselves and the men who constitute the power behind the throne.



The "practical" things of today are the things which accord with the spirit of greed; everything proposed for the benefit of the people as against the interests of commercial despots, is said to be impracticable and impossible—Utopian.

Higher criticism of the Bible is agnostic because its science is unproven and uncertain; the highest criticism is Koreshanity in the vigor and virtue of the absolute truth of the science of reason and revelation.

The trusts of labor are formed for the purpose of protecting and perpetuating the present system of wage slavery, and monopolizing opportunities for serving the so called capitalists.

The next step after the modern Christian idea that man lives but once in a material body, is the christian science fallacy that the spirit of man never embodies in matter at all!

The coming re-volt of the masses will produce an electrical discharge of the men who are now pulling the wires in political and financial power houses!

Progressive orders ultimate in the simultaneous. The evils of the centuries culminate in the catastrophe of the world's greatest revolution.

If it is wrong for one man to rule over 80,000,000 of people, how much greater is the wrong of 80,000,000 ruling over one Man?

The evolutionist holds that man's original ancestors were

monkeys. When Darwin passed away he was gathered unto his fathers!

A little reflection on a demonstrated premise brings lines of thought to the brilliant focus of scientific conclusion.

The name of God in the Constitution of the United States is not so important as God in the constitution of man.

The genuine Goddess of Liberty is more than a bronze statue with a flameless torch.

When all the forces of Koreshanity become kinetic, all the world will be made akin.

Koreshans advocate law and love, while the masses hold to luck and lust.

The powers continue to puzzle over the handwriting on the Chinese wall.

The true commonwealth today is a most uncommon thing.

The orbit of the Sun of God is in the human world.

The union label never grows on Nature's products.

Vice has no virtues, and virtue has no vices.

Death is a grave problem.

## Editorial Discussions and Miscellany.

THE EDITOR.

### Human Progress and Declension.

EDITOR FLAMING SWORD:—(1) Do I understand correctly that Koreshanity teaches that we are nearing a Golden Age of 6,000 years' duration, in which all humanity will partake, soon or later, and in which brotherly love and happiness will reign supreme; but after which all humanity goes back into a hell of discord, selfishness, misery, and lust, such as the world has known for several thousand years at least? (2) Have I, who am now a child of the devil, been in some past age an angel of light? Does all humanity pass, every 24,000 years, from the highest heavens to the lowest hells? (3) What is immortality? Where are the immortals of past ages? (4) When did my individuality begin? Several earnest seekers for truth will be much interested in answers to the above questions.—D. E. S., Santa Ana, Cal.

We are at the door of the Golden Age of 6,000 years' duration; it is one of the great and primary divisions of the Zodiacal cycle of 24,000 years, which is the great Mazzarothic year with its four seasons—its spring and summer, and its fall and winter. Progression and retrogression are co-ordinate factors of the world's existence. Life reaches its climax in the external; the divine mind is expressed in the natural world in the orders of the 144,000 Sons of God, the new race, the new kingdom; and then God recedes to the interior of humanity—to the realm of eternal life. Humanity

enjoys peace and happiness during the Golden Age, because God reigns in the world of external affairs.

The Almighty restores the world to order; and under his influence, the world is elevated—mentally, morally, and physically. A nucleus only is made immortal; immortality does not generally obtain in the world in any one cycle. God absorbs the *ascending* life of those who attain to immortality; their *descending* life fertilizes the various strata of the world of humanity, finally becomes vitiated, and man declines. Were it not for these great periods of heaping-up and impartation of vitality, the world would cease to exist. It exists as it *must*, in progress and decline. The ebb and flow of the tide of life in the human sea is as regular as the coming and the going of the cycles.

The perpetuity of the hells is just as necessary as the maintenance of the heavens. Mortal humanity is the plane of precipitation and materialization of divine waste. Waste or offal is the natural consequence of activity; the necessity, therefore, for the existence of planes in which spiritual entities which are produced through divine mental activity, is apparent. Humanity declines through vitiation of the substances of life. The

mortal world declines because through activities in its own planes, there is refuse or waste cast off and precipitated into the lower kingdoms. Until human life is renewed, humanity continues to decline and to perpetuate its life in the hells.

(2 and 4) The masses of humanity are blessed under the reign of divine order; but they do not reach the climax. They flourish under the powerful impulses from the divine kingdom, but when that kingdom recedes and disappears, declension is inevitable. The 144,000 who are absorbed into the divine consciousness never descend into the hells; it is only their descending life (the life of the external man) that goes down to corruption. It is only in a general sense that we can say that men who are now children of the devil have been angels of light; specifically, angels of light continue to progress until they reach the climax in conjunction with the eternal consciousness of Deity, where they remain.

Mortal man has a twofold origin because, first, he is the product of divine waste; and second, because he embodies through the channels of mortal propagation in the plane of the devil's flesh. No mortal man is an individual; he has no individuality, because he is divided and



imperfect. Every man has an ego and thousands of spiritual entities. One's present ego began when a progressive entity became sufficiently powerful through experience, to attract, lead, and control a group of entities in processes of re-embodiment. In many cases, the time at which one's so called individuality began was ages ago.

(3) Immortality is the state of human perfection in the flesh, the state of biunity of the sexes in one personality. It is the stepping-stone to eternal life. Jesus was an immortal man; he possessed the power of reproducing the whole of himself, of transmitting his whole life through absorption into a following, and of regenerating himself in the mortal soil, just as the seed regenerates itself in the soil and the growing plant.

The Immortals of past ages are in the central consciousness of the anthropostic universe, the consciousness of Deity. They disappeared from the natural world through absorption into Nirvana. The fruit of every great cycle is comprised of 144,000 personalities who embody the eternal divine entities—always 144,000, no more and no less. It is the cubical number of the divine cube, from which none can be taken away, and no more added. The interior 144,000 maintain their existence by absorbing the product of human progress, by eating of the fruit of the Tree of Life. The Messiah of the age is the Messenger of Conjunction between a nucleus of humanity and the 144,000 divine entities which he involves. The result of this conjunction will be the 144,000 immortal personalities of the Golden Age.

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#### The Sphere of Divine Creation.

EDITOR FLAMING SWORD:—Referring to your statement on page 11 of THE FLAMING SWORD, Nov. 16, 1900, that "Koreshanity maintains that the substance upon which the divine energies operated in the work of creation is human mentality," permit me to ask (1) By the work of creation do you include all the countless forms of the mineral, vegetable, animal, human, angelic, and God kingdoms of the past, present, and future? (2) Does human desire for good induce the creation of the innumerable things designed for the comfort and happiness of mankind? (3) Does human mentality also operate upon the divine energies in the work of creation? If so, please explain how and to what extent.—S. A. G., Denver, Colo.

By the work of divine creation we mean that which God produces directly through the exercise of creative functions—in the propagation of *his own life* and the perpetuity of the human race. The sphere of divine creation includes only his own kingdom and the world of man to which that kingdom is directly related. Humanity is the primary effect of cause. Humanity constitutes a world, which corresponds in every particular to the physical world, comprised of all kingdoms beneath man. The Bible does not refer directly to the creation of the physical heavens and the earth, but to the world of man, which is the sphere of divine activity.

God perpetuates the whole cosmos by renewing the human world every 24,000 years.

"In the beginning God created the heavens and the earth." That "beginning" in every great cycle is the God-man who, nineteen hundred years ago, was named Jesus; he was the microcosm, and in him the universe was involved; he was the highest product of all universal progress, the highest Seed of all kingdoms. He began the work of creation of the anthropostic macrocosm by projecting himself into the human race; and he operated directly upon the world of man; and the result of the sowing of the microcosm is the creation of the new race of men,—the Grand or Universal Man, the divine kingdom—from which substances descend to and through all lower planes until the lowest and last is reached—the mineral kingdom, the physical cosmos, which is the complete and ultimate expression of the power that creates humanity.

This is the way in which God perpetuates the universe from cycle to cycle—by propagating his own life; by creating his own anthropostic pediment; and by impulsing the human world—the only world that contains substances sufficiently refined for conjunction with himself. God perpetuates the highest kingdom; and the order of relation of all kingdoms provides for the complete expression of that kingdom in lower degrees through all other planes. God creates, as man creates—by reproducing himself.

(2) All conditions in the external world, whether good or bad, originate in the human mind. Humanity is the plane of expression of divine energies; it is also the plane of metamorphosis of divine substances to their opposites. Man's environment—even the physical cosmos, is the product, in its degree, of the substances of human intellection and affection, which when true and pure constitute Deity, but which when perverted and impure, constitute the devil.

(3) The creative pivot is the pole of universal impression; that pole is both spiritual and natural or material. God and his universe are interdependent, and their relations are reciprocal. Effect ultimates in cause; therefore, human mentality operates upon the Creator as the life of the plant produces the seed. The universe impresses itself upon God through progress of life in the various kingdoms, to the same extent that God gives expression to himself in and through all planes.

Cause and effect are one in the promised Seed; origin and destiny are one and the same, because creation ultimates in the production of the Creator, from which in turn, the universe evolves by a continual process. Creation is continuous and

eternal. The continual action and reaction through the co-ordinate factors of evolution and involution, the descent and ascent of substance, relating center and circumference, Creator and creation, constitute the activities of life, the innermost degree of which is eternal, the heart of universal consciousness.

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#### Battling for Freedom.

A Tribute to the Heroic Leader and Founder of the Woman's Commonwealth, Washington, D. C.

TO THE WOMAN'S COMMONWEALTH, AND MARTHA MCWHIRTER, ITS LEADER AND FOUNDER:—Having felt for long years the heavy shackles of their slavery, and having heard the call for their deliverance, these women came together from the four quarters of the earth, as it were, and with innocence of heart and purity of purpose, resolved to be free. Guided and directed by the counsels of this noble woman, they have borne the heat and burden of the day, in the fierce struggle for their emancipation; they not only teach equality and co-operation, but they live, and work, and some of them have even bled to withstand the usurper, and to uphold and sustain the cause. As far back as the early seventies they began to battle for their God-given rights. Spurning the follies, fashions, and foibles of their sex, they lighted the fire of celibacy on the altars of their hearts, and set their faces like a flint toward the goal.

Defying public opinion as well as the stormy opposition of their lords and masters, they threw their earnings into one common purse—no one henceforth calling anything she possessed her own. With unfeigned love for their motto, and the performance of duty their ceremonial, they raised the standard of truth and justice; and shoulder to shoulder they walked the oftentimes weary path, patiently overcoming every obstacle and bearing every hardship until now, in the opening year of the century, success has crowned their efforts; the principles to which their lives have been devoted are established. At the present day the practical life of these pure, high-minded women is the answer to all the cavilings and doubts of those who oppose the question of equal rights.

#### The Work of a Reformer and Heroine.

While the State Legislature was in session in 1889, the heroine of this company originated and framed a bill asking for the ballot for the women of Texas; her reasons were so logical, her arguments so well chosen, and her language so clear and concise, that the gentlemen of the House were unwilling to believe the article was the fruit of a woman's brain. For the encouragement of the downtrodden and oppressed, whoever they may be, I will cite an instance of this great woman's life, where reward took the place of persecution and contempt, and where honor was bestowed in an unexpected manner.



After years of quiet self-sacrifice and self-abnegation on her part, the president of the Board of Trade of the town in which she lived, called upon Mrs. McWhirter and informed her that the Board had unanimously resolved to elect her to membership if she would accept. It was a thing unheard of—a place never before occupied by a woman. She very modestly consented, feeling that it was the triumph of a principle she loved, and which she had struggled to establish under the greatest opposition from those very men in that very community—where a few years before she had been socially ostracized and bitterly hated. At one time they even went so far as to send her a written notice to leave the place under pain of death, if she did not do so before a certain time. She paid no attention to the threat; and then public sentiment became so transformed as to impel them to offer her a seat in their assembly, which she filled with credit until she removed with her interesting family to this city, about two years ago.

**Withstanding Efforts of Prejudiced Persecutors.**

Just one more instance of devotion to principle: At the very beginning of the Commonwealth as a co-operative body, the question arose as to the injustice and indignity with which women were treated, while men of blackened characters are even feasted, lauded, and upheld; and the woman, "the victim," is thrust out, and not even allowed a comfortable meal or a night's lodging. These people were a unit in determining that this outrage should not be permitted in the Central Hotel—the house then kept by the Commonwealth; and when the woman came with quiet and genteel manners, asking for a room and board, the public and many self-styled friends of the cause said, "the terrible creature should not be allowed the privilege; put her out." But these practical people said, "No! while the libertine walks the halls of Congress, registers at the finest hotels; while he is lionized in the best society; while he marries the daughter of one of the first families, and is freely accorded every attention, she at least shall have the common comforts of life and be treated with kindness and consideration." *It was done*—one of the grandest principles of life was carried out, and never has it been regretted.

To this day, we recall the memory of that deed with pride and enthusiasm; and now we look forward to the time when equality and purity of men and women shall not only be in theory, but in reality; when woman shall take her rightful place in the halls of legislation; when the nation shall no longer be defrauded of one half its talent and statesmanship; when her voice shall be heard in the deliberations of the Supreme Court, as well as in the minor courts of equity. We do earnestly believe that when her clear, intuitive, wise, tactful, and enterprising spirit, unfettered by greed for gold or partisan strife, shall prevail, this new power shall so permeate the old, that substantial peace and prosperity shall come to our sorrowing and wounded people.

The Commonwealth is also glad to acknowledge and assist in celebrating the tenth anniversary of the People's Church; gratified to find in this beautiful city of costly and magnificent churches, one simple, unadorned hall devoted to the teach-

ings of truth and liberal religion; where orthodoxy, with its worn-out creeds, fables, and dogmas, is ignored; and where the right hand of fellowship is extended to rich and poor alike.

In concluding this humble tribute to the Commonwealth and its heroic founder, we express the hope that they may live to see the fruition of their dearest wishes; and that this cause, with its pure, unselfish principles, which they have suffered so nobly to establish, shall become the head and corner-stone in a fair and glorious building, which shall tower above all others in the new century.—GERTRUDE SCHEBLE, Washington, D. C.

\* \* \*

**Koreshanity a Presiding Idea.**

**Rev. E. M. Castle Lectures on Koreshan Universology at Springfield, Mass.**

Rev. E. M. Castle opened a series of lectures on "The Universology of Koreshanity" yesterday in Memorial hall. She said in part:

"In so far as modern science attempts anything more than description of phenomena and of the relations obtaining among phenomena, that is wherever it aims at explanation, it is the expression, not of knowledge, but of belief. The scientist's theory is the statement of his creed, his faith being a wavering one which time and again goes down before the test of experience. This the scientist recognizes, and so the term science is being gradually limited in its application to mere description, not attempting explanation. In its present state, science claims not to have determined the character of entities, neither to have grasped efficient causes.

"The nature of matter has not yet been discovered by modern science, and Prof. Tait considers that its discovery is probably beyond the range of human intelligence. No scientist pretends that the theory of evolution has solved the mystery of existence. The scientist admits that what are called physical forces are but symbols representing the unknown, like X, Y, Z, of the mathematician, by which may be expressed relations. Of the character of the tendency called gravity, the law of gravitation gives no account whatever, nor whether the attraction resides in the masses attracted, or is a condition of the surrounding medium. Some doubt that man will ever be able to understand its mysteries. Although this is called the age of electricity, the question, What is electricity? is persistently asked. It has been called variously a fluid, two fluids, vibratory molecular motion, a property of matter, a motion in the ether, the ether itself, and, lastly, the genuine agnostic has concluded that we do not, and never can know its nature.

"There is no theory even as a provisional one that is generally received. The questions, What is light? What is heat? are equally pertinent. Astronomers must admit that if their premise be disputed, the whole range of astronomy does not contain proof of its

own accuracy. The accepted theory is a work of the imagination, to explain facts of observation, but does not so satisfactorily explain them as to be proven thereby.

The contents of modern science is the store of accumulated observations of phenomena, and the statements of the exact relations, so far as determined, existing among phenomena, which statements are formulated through a process of trying and guessing and trying again. Kepler's discovery of the form of the planetary orbits illustrates the method.

"Koreshanity considers the cosmic problem in toto and ab ovo, primarily without reference to other concepts. It finds itself in radical opposition to the theories of modern science in astronomy, chemistry, and physics. In chemistry, the work of Lavoisier overthrew the old theory of 'phlogiston,' but did not establish the present theory of indestructibility of matter, as a critical consideration of the subject will show. And in physics nothing has yet been determined with certainty beyond the knowledge that matter exists in various forms and qualities, and moves in various ways. In opposition to the position of the agnostic, Koreshanity takes the position that the universe is definite and determinable in form and function.

"Buckle, in his 'History of Civilization,' has voiced for the world the desire for some presiding idea to connect the incoherent mass of facts accumulated by modern investigation. Koreshan Science claims to supply this 'presiding idea,' to which all the facts of phenomena respond where properly challenged."—Springfield Daily Union, Jan. 14, 1901.

**The Universe is Determinable in Configuration.**

Rev. E. M. Castle, of the Koreshan Unity spoke on "The Universology of Koreshanity" at Memorial hall last evening. She said that while we give due credit to modern science for what it has done, we do not forego the right to question the theories that have been reared to explain these facts. Inadequate theories are sources of confusion, so darkening the understanding that the character of the facts with which men deal may not be clearly determined. The theory of "phlogiston" in chemistry, advanced during the 17th century, so trammelled the discoverers of oxygen and other gases, a hundred years later, that they could not understand or make use of the facts they discovered. The hypotheses regarding the nature of matter are still under consideration by scientists. Numerous efforts have been made to define it in terms of some of its properties, none of which efforts have proved generally satisfactory. The definitions of energy are not less inadequate than those of matter, finally resolving themselves to this—a mode of motion; all energy being regarded as ultimately a phenomenon of the ether; the word ether itself standing for a most notable summary



of assumption. As for the Copernican theory of astronomy, it is as much a work of the imagination as "Through the Looking-glass," and about as reasonable.

Koreshan Science calls attention to the fact that we know things only through contrast; that we may know one kind of matter as distinguished from other kinds, but that to know matter itself we must at the same time know some substance that is not material, with which to contrast material substance. It advances the proposition that the modern agnostic has not attained the final altitude of the human intellect; and further, that the universe we inhabit is definite and determinable in configuration, and composed of two antithetical substances, one material and the other spiritual, which are correlative and interconvertible. The activities of their reciprocal relations generating the energies of the universe, which propositions are capable of ample development.—*Springfield Daily Republican*, Jan. 14, 1901.

\* \* \*

## The World's News.

Jan. 16.—Kansas barbarians torture and burn a negro at the stake at Leavenworth; piteous protests of innocence have no effect on the thousands thirsting for blood; Governor offers reward of only \$500 for apprehension of leaders of the mob.—A Chicago protective association denounces clubs as breeders of vice.—Kitchener makes a call for 5,000 more men; English war office alarmed over Boer successes.—Americans deport Filipino prisoners to Island of Guam.—Quay of Pennsylvania elected to U. S. Senate.—Jan. 17.—Ex-Governor Mount of Indiana, dies suddenly at Indianapolis.—River and harbor bill passes the House.—Clark elected senator from Montana.—13 persons injured in Wyoming railroad wreck.—Roseberry advises chamber of commerce that England's trade is seriously menaced by America and Germany.—Venezuela in trouble with U. S.; warship sent to protect American asphalt works.—Dewet joins Transvaal commandoes, and prepares for greater activities.—Jan. 18.—Dowie renounces the British flag and declares he will become an American.—Congress purposes stopping hazing at West Point.—Gen. Botha reported invading Natal with 12,000 Boers.—25 persons drowned in wreck of steamer on island of Reunion.—Grover Cleveland denounces Filipino war.—Jan. 19.—England alarmed over critical illness of the Queen; results of South African war a crushing blow; nearing the end of her reign.—Social democrats in convention at Chicago.—Exploring party to survey Alaska.—Jury bribing discovered at Chicago.—Jan. 20.—Queen Victoria reported dying; Prince of Wales acts as regent.—Pope holds secret conclave with cardinals.—Gen. Wood issues decree against dueling in Cuba.—Conditions in Venezuela reported serious; government may fall.—Lord Roberts quarrels with English secretary of war.—Jan. 21.—Hope for recovery of Queen Victoria abandoned; demise looked for at early hour; German emperor hastens to Isle of Wight, where the royal family is gathering.—Dowie

preaches to 10,000 people at Chicago coliseum.—Austrian council decides that trusts are legal.—Boers making a dash toward Cape town.—Czar orders 12,000 suits of clothing for paupers at Pekin.—Jan. 22.—Queen Victoria dies at Osborne, Isle of Wight; England in mourning; Prince Albert becomes King Edward VII; no change contemplated in cabinet; prices of stocks fall, and English affairs assume serious aspect.—Venezuelians seize and burn British sloop, bearing arms to rebels.—Elisha Gray, inventor of telephone, dies suddenly at Boston.—Growers of Florida forming a vegetable and pineapple trust.—Mrs. Nation, of Wichita, Kan., wrecks two saloons with stones and brickbats.

\* \* \*

## The Flaming Sword's Exchanges.

Cram's Magazine.—A monthly journal of history, geography, and topics of the day. The January number is full of interesting things—stories, legends, descriptive articles, and reviews. *Minette*, a Tale of the Crusades, is a serial running through several numbers. *December in Dixie* is finely illustrated; and *Famous Cats and their Human Intimates* is made attractive by numerous photographs. A Jaunt into Mexico is fine, and *The Great Crisis in China*, *Four Milestones in a Century of Invention* are interesting articles. The departments, *The World's Doings*, *Woman and Her World*, *In Washington Corridors*—contributed and editorial—discuss absorbing topics of the times. Single copies, 25 cents; \$3.00 per year. Geo. F. Cram, 61-63 Plymouth Place, Chicago.

The Saturday Evening Post.—Publishers announce for early publication, a twelve-part serial story of love and adventure by Morgan Robertson. *Masters of Men* is a powerful tale of the new Navy. The central figures in the story are a rich orphan, who has entered the navy as an apprentice, and a young ensign, fresh from the Naval Academy. The author leads his two heroes through a maze of adventures by land and sea. This romance may fairly be called the best work of the best writer of sea stories in the country. The price of the post is only 5 cents per copy.

Health Culture.—Devoted to practical hygiene, embracing physical training, dieting, massage treatment, etc. Its many articles are contributed by prominent medical men. 10 cents per copy; \$1. a year. 503 Fifth ave., New York City.

The Psychic Digest.—Sub-title is Occult Review of Reviews; contains a review of the most important advance thought publications of the world, and digest of the opinions and thoughts of prominent writers on mental science and kindred subjects. \$1.00 per year. Columbus, O.

## The Morning Star,

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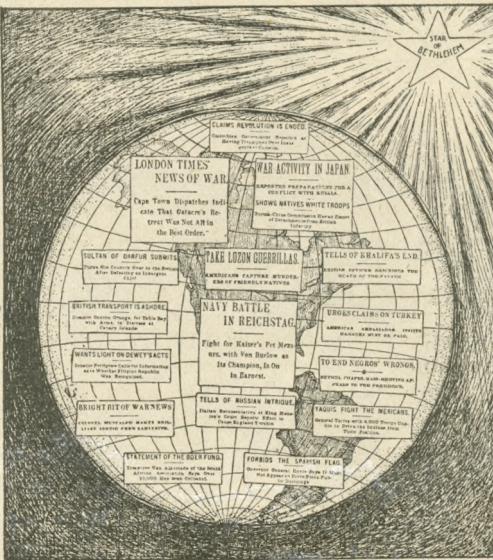
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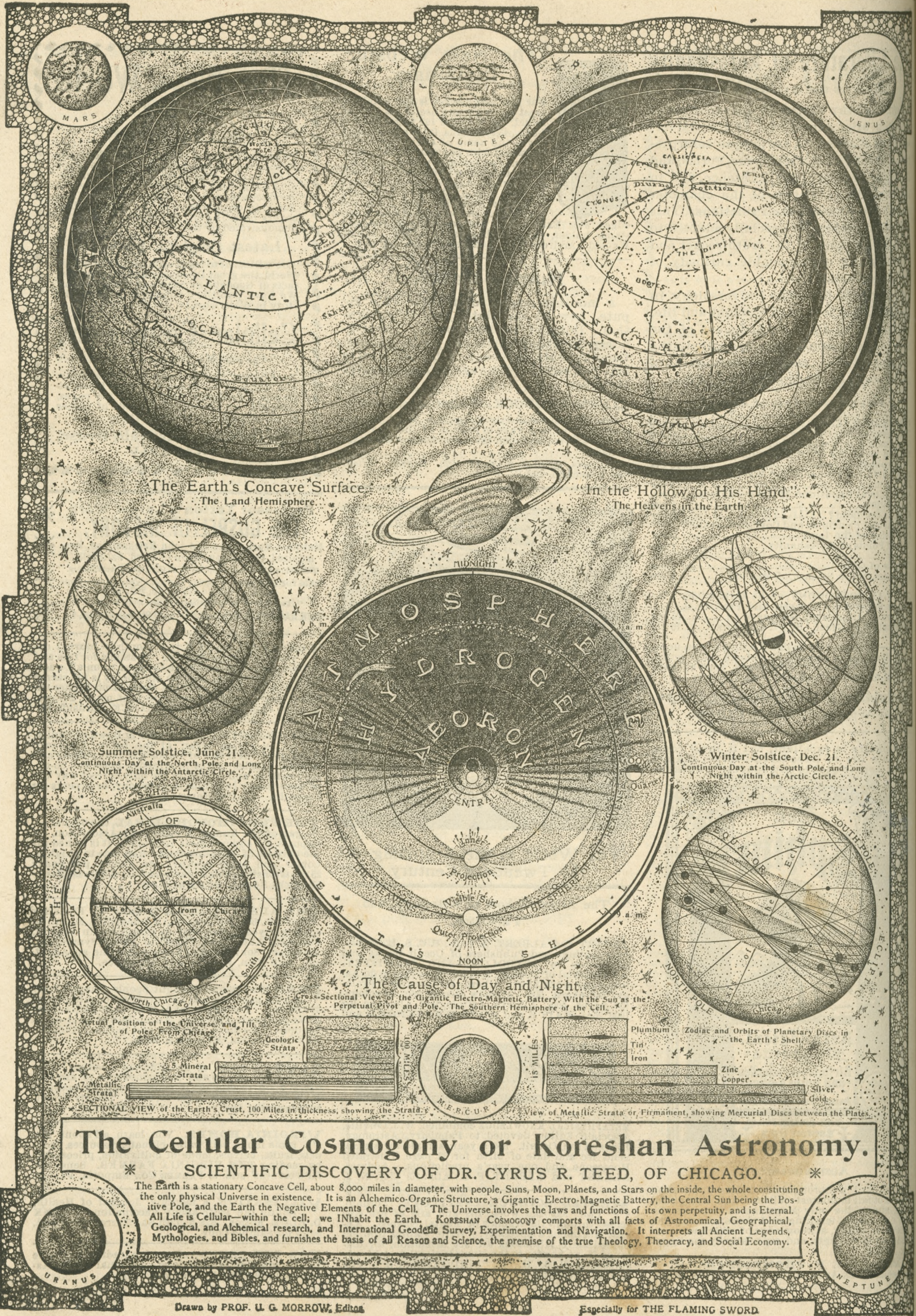
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